



Divrei Torah

Parshat Vayeira

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Weekly Dvar Torah

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The Mitzvah of Brit Milah

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From the beginning of time the Torah has forewarned the Jewish people to be prepared to live a life of isolation and alienation. Avraham Avinu came to this stark realization when at the beginning of this parasha while recuperating from the Mitzvah of Brit Milah (Circumcision). Avraham reflected during his convalescence and understood the ramifications of this Mitzvah; this was different than any other Mitzvah that a Jew is called upon to perform.

According to Rashi, Avraham first consulted with Mamreh whether to proceed with this Mitzvah. Apparently, Avraham was somewhat reluctant to undergo Brit Milah. and Mamreh advised Avraham to do it. Why the hesitation and why was he reluctant? He did not hesitate when told *Lech Lecha Mei'artz'cha* - leave your homeland, your birthplace and go to a land which I will show you. So why here?

According to Rav Soloveitchik, the Midrash (Bereishit Rabba 46:3) raises this issue. Prior to circumcision, Avraham was very popular and mingled well with people in his surroundings and he communicated openly (Rashi 12:5). However, once HaShem commanded him to become circumcised, Avraham became frightened that as a result, his popularity would quickly erode. Brit Milah would place an insurmountable barrier between him and his neighbors. He would be ostracized and hostility would replace friendship, causing him to be isolated and lonely- which could well undermine his mission to spread monotheism throughout the world.

Rashi therefore expounds on the Pasuk "*Ani Kel Shaddai Hit'halech Le'fanai Ve'heh'yeh Tamim*"(17:1) , that "You may lose others, but you will never lose Me." HaShem assured Avraham by explaining that if one has a relationship with G-d, then one needs no one else in order to obtain

fulfillment. Avraham was actually never reluctant to perform the Mitzvah of circumcision. He simply wanted to understand the goal and the reason of his mission in life. At first he thought that his mandate was to convert the entire world, that his mission was a universal one as *Av Hamone Goyim*, the father of a multitude of nations. Avraham traveled through large segments of the civilized world to spread monotheism. He thought he could complete the process in his lifetime, but HaShem told him that his goal was to develop a nation, small in numbers but powerful in faith, an *Am Segulah* that taught the unity of G-d.

If there was one Mitzvah that set the Jewish people apart from the gentile world, it is the Mitzvah of Brit Milah. HaShem wants us to be different. The gentiles write from left to right, we write from right to left. They calculate time using the sun as their calendar, while our calendar is based upon the moon. Our customs of mourning are different than theirs. We observe modesty and practice kindness differently. In effect, HaShem told Avraham that it is not necessary to be befriended or beloved by the gentile world. Ultimately, it is the friendship of G-d that is the true uplifting for the nation of Israel.

"Hashem Ro-ie Lo Ech'sor - G-d is my friend, I shall not want. (I need nothing else). Shabbat Shalom.

The Weekly Sidra

"The True Seed of Avraham Avinu"

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Technically speaking, regardless of the jargon used today, Sh'moneh Esrai signifies a weekday T'fillah (prayer) with a specific amount of B'rachos (blessings) contained therein. That is, Sh'moneh Esrai translates into eighteen, which was the original number of its B'rachos. On the other hand, other such T'fillos which we recite on Yom Tov (festival) cannot be termed Sh'moneh Esrai because for the better part, they all (with the exception of Mussaf on Rosh HaShanah which contains ten) contain only seven B'rachos.

Putting it another way, while every Sh'moneh Esrai is an Amida (silent standing prayer), every Amida (number wise) is not a Sh'moneh Esrai. Perhaps, this confusion in modern terminology among Jews first began when chicken started being advertised as Glatt Kosher (Glatt deals only with large lung livestock). But, let us not depart from our original topic.

Whether we are dealing with a Sh'moneh Esrai or other Amida, there are always the same three B'rachos at the very beginning, and the same three B'rachos at the end. In essence, the body of the Sh'moneh Esrai or other Amida is 'sandwiched' so to speak, between the first three and the last three standardized B'rachos.

Without going into too much detail, the first of the beginning three B'rachos signifies Avos, or forefathers. In our Sh'moneh Esrai or other Amida, we recite:

"G-d of Avraham, G-d of Yitzchak, and G-d of Ya'akov."

The actual source for this practice of daily keeping the Avos in mind is in the beginning of this week's Sidra, wherein HaKadosh Baruch Hu addresses Avraham:

"And I will make of you a great nation, and I will bless you, and enlarge your name; and you shall be a blessing." (B'raishis 12:2)

On this Passuk (verse), Rashi instructs the following:

"Another explanation is this. 'I will make of you a great nation' is why we recite 'G-d of Avraham.' 'I will bless you' is why we recite 'G-d of Yitzchak.' And, 'Enlarge your name' is why we recite 'G-d of Ya'akov.'"

Concerning this latter clause 'Enlarge your name is why we recite G-d of Ya'akov,' why did Rashi associate the name of Ya'akov with enlarging the name of Avram (his name at the time)? What has one concept to do with the other? Let us begin by saying that it is most interesting to note that two of the Avos, Avraham and Ya'akov, had their names altered:

"Neither shall your name any more be called Avram, but your name shall be Avraham; for a father of many nations have I made you." (B'raishis 17:5)

"And G-d said to him, 'Your name is Ya'akov; your name shall not be called any more Ya'akov, but Yisroel shall be your name;' and he called his name Yisroel." (ibid. 35:10)

Regarding the alteration from Avram to Avraham, the Gemarah in B'rachos 13a states the following:

"Bar Kapara taught, 'Whoever calls Avraham Avram transgresses a positive precept, since it says, "Your name shall be Avraham."' Rabbi Eliezer says, 'He transgresses a negative command, since it says, "Neither shall your name any more be called Avram.'"

Yet, nowhere in all of Gemarah do we find the same admonition of not reverting from Yisroel to Ya'akov. The Gemarah, an Amud (page) back to the last line of 12b, answers this query for us:

"Similarly you read, 'Your name shall not be called any more Ya'akov, but Yisroel shall be your name.' This does not mean that the name Ya'akov shall be obliterated, but that Yisroel shall be the principal name and Ya'akov a secondary one."

Hence, since Ya'akov is a legitimate secondary name, there is no prohibition to revert to it from Yisroel, as there is with reverting from Avraham to Avram.

In the words of the celebrated Rav Shimshon Ben Pesach Ostropoli of blessed memory, who was martyred at Polonnoye when the Cossacks laid siege to the city in July of 1648, we discover another reason for the difference between the reverting from Avraham to Avram, and from Yisroel to Ya'akov.

In LaShon HaKodesh (holy tongue), the expression 'G-d of Avraham, G-d of Yitzchak,

and G-d of Ya'akov' consists of thirteen letters, which is synonymous with the word 'Echad' (one). That is, the oneness of HaKadosh Baruch Hu in LaShon HaKodesh is spelled Alef (1), Ches (8), Daled (4), which, in Gematriya (alpha-numeric), add up to thirteen. The significance here is that the three Avos went about their world spreading the fact that HaKadosh Baruch Hu is one.

Interestingly enough, the names of the four Im'hos (matriarchs), Sarah, Rivka, Rachail, and Leah also consist of thirteen letters in LaShon HaKodesh. These women as well went about spreading the concept of monotheism throughout the world.

Now then, continued Rav Shimshon, if we take the thirteen letters of the Avos and the thirteen of the Im'hos, that will give us twenty six, the Gematriya of the name of HaShem, which in LaShon HaKodesh is spelled Yud (10), Hey (5) Vov (6), Hey (5). And so, one can most readily see why there could be potential mathematical problems in altering any of these names. Numbers must be kept constant in order for this more profound concealed formula to hold true.

Now, continued Rav Shimshon, the entire purpose of our original Passuk was to 'enlarge' the name of Avram to Avraham with the addition of one letter, a Hey. Nevertheless, had the name Avram (4 letters) not been altered, the name of Ya'akov (4 letters) would need to be extended to Yisroel (5 letters) for all the Avos to equal 13, which doubled is 26 as per our formula.

In essence, concluded Rav Shimshon, 'And enlarge your name' refers to the addition of the letter Hey, from Avram To Avraham. Yet, what Rashi truly said about 'G-d of Ya'akov' is that if the world referred to him as Yisroel (5 letters) and not Ya'akov (4 letters), the name Avram (4 letters) could not mathematically be altered to Avraham (5 letters) without risking wrecking havoc with our formula. That then is the relationship between the enlargement of one name in conjunction with the other.

And so, yet another prior unbeknown profundity of the Torah is revealed to us. May it be our destiny to unearth many more such insights and wisdoms in our daily pursuit of Limud Torah (Torah study).

May we soon see the G'ulah Sh'laimah in its complete resplendence- speedily, and in our times. Good Shabbos.

Chinuch - Teaching By Example

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The patriarch Avraham was considered the foremost mechanech (educator) in Jewish history. Hashem Himself testified to Avraham's devotion to train his progeny in the ways of the Torah (Breisheis 18:19) as it is written in this week's parsha, *"L'man asher yetzave es bonov v'es beiso acharav v'shamru derech Hashem la'asos tzedaka u'mishpat* - because he commands his children and his household after him that they keep the way of Hashem, doing charity and justice." The path of Hashem was charted by Avraham Avinu who commanded his descendants to guard that path and to fulfill it.

Sifrei Chasidus teach us that the Pesach Seder night is *mesugal* - portentous- to speak to children regarding emunah - our Jewish faith. We are charged to involve even our very young children in the seder activities so that the Passover message would be absorbed by their neshama, their Jewish soul, from their earliest memories. In other words, Pesach night is the opportune time to educate our children to go in the ways of the Torah.

The Tur (Orach Chaim Siman 417) (The Arba'ah Turim, often called simply the Tur, is an important Halachik code, composed by Rabbi Yaakov the son of Rabbi Asher (1270 - c.1340), also referred to as "Ba'al ha-Turim", "Author of the Tur"). The four-part structure of the Tur and its division into chapters (simanim) were adopted by the later code Shulchan Aruch) writes that the three pilgrimage festivals correspond to the Avos - patriarchs. Of these festivals Pesach corresponds to Avraham, as is alluded to by the pasuk in our parsha "Knead and make rolls" (Bereishis 18:6). The Medrash (Shemos Rabbah 15:12) says the Malachim (angels) came to Avraham on Pesach.

It is therefore fitting that at this holy time the Torah teaches us an important lesson in Chinuch. ואל הבקר רץ אברהם ויקח בן בקר רך וטוב ויתן אל הנער וימהר לעשות אתו - And Avraham ran to the cattle, and he took a calf, tender and good, and he gave it to the lad, and he hastened to prepare it (Bereishis 18:7). Rashi teaches us that the "lad" was none other than Avraham's son Yishmael, and Avraham gave him the calf to prepare in order to train him in the performance of mitzvos.

Avraham was ninety nine years old at that time as well as recovering from his bris - circumcision - which he had undergone just three days earlier. One might think that Avraham's involving his son in the preparation of the calf was a purely practical decision, that Avraham's frail physical condition prompted him to ask for his son's assistance. Rashi tells us otherwise – that the decision was motivated by the desire to train Yishmael in mitzvos.

Any parent will agree that merely asking a child to do a chore is probably not the most efficient way to accomplish the task at hand. However, by teaching through the parents involvement, teaching by example, the odds of the child doing what was asked of him will increase greatly.

It is because Avraham the archetypical mechanech, chose to inculcate his son Yishmael with his, Avraham's, high moral standards specifically at the time of the festival that corresponds with his nature and which is mesugel to give over Avraham's legacy, that the Peasch seder is similarly structured in this fashion, teaching by example and actions rather than just words . The Haggadah is replete with examples. We eat marror to teach about the bitterness of our servitude and we recline with wine to demonstrate our release from bondage. Our actions represent both slavery and freedom because this is the story with which we wish to inspire our children. These represent but a few instances. Viewing the rituals of the night through this lens helps us appreciate the meaning behind a number of the parts of the Seder.

One might suggest that Avraham's instructions to Yishmael were to no avail, for Yishmael did not otherwise lead a righteous life. The simple response to this

challenge is that the pasuk (Breisheis 21:12) says "*Ki B'Yitzchak Yikaray Lecha Zorah - since through Yitzchak will offspring be considered yours*", this clearly says that only Yitzchok is considered Avraham's true offspring, and it is for this reason that Avraham's lesson failed to take hold. Nonetheless, Avraham did wish to train and raise Yishmael properly, and ultimately all his work did actually prevail. Chazal (Tractate Bava Basra 16B) teach us as well as Rashi, the great classical commentator on the Torah, that Yishmael did teshuvah (repented) before Avraham passed away. Indeed, the expression "vayigveh" (he breathed his last) used to describe the death of Ishmael (Breisheis 25:17), is only used in regard to the righteous (See Rashi Bereishis 25:17).

Some commentaries explain that through his teshuvah he transformed all his sins into virtues, thus his entire life was ultimately redeemed (See Maskil l'Dovid (Rabbi Dovid Pardo 1719-1792 he was a great Italian Torah scholar) at the beginning of parshas Chayei Sarah). We do find that to this day the culture of the children of Yishmael encourages hospitality to guests, so we see that at least this lesson that Avraham taught was passed on to the descendants of Yishmael.

The lesson is clear. Whatever our forefathers instilled in their children by leading through example is evident in the good traits we possess. So too, in order that we instill in our children proper traits, in order that our children and students gain an appreciation for the rituals and beliefs of a Torah life, we must ourselves demonstrate to them the beauty of such a life. We must show them that when dealt with positively, a life of faith-challenges becomes a nuanced and meaningful existence. As success in this endeavor is crucial, parents should feel responsible to set the right example.

There Are No Small Things

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The wife of the *Vilna Gaon* and a close friend used to go around the city of *Vilna* collecting money for poor families. The two women agreed that whoever would pass away first would come back in a dream and tell the other what awaited her in heaven. A short time after the other woman passed away, she appeared to her friend in a dream and said to her "I am not allowed to reveal what actually happens in heaven, but because of our agreement I have been allowed to share one thing with you. Do you remember that day that we went together to the home of a particular woman to collect *tzedaka*, only to find that she was not home? We continued on to several other stops, and later in the day, we saw her walking towards us on the other side of the street. When you noticed her, you pointed at her and we crossed the street to ask her for a donation. Do you remember that day?"

"In heaven", the friend continued, "the money we collected from her is recorded as a merit to both of us because we participated equally. Each step that we took on the way to her was recorded equally for each of us. However it is recorded in your merit alone that you had lifted your finger to point and call my attention to her approach – that act is accrued to you alone."

"You see" she concluded "In heaven, every small detail, every component of our

actions, is noted and recorded.”

In this week's *parsha* we find two examples of decisions people made which, despite their appearance as insignificant and trivial, generated great rewards and consequences.

When Hashem decided to destroy *Sodom* and its suburbs, He sent an angel (*malach*) to save Avrohom's nephew Lot who was living in *Sodom*. It was partially in his Uncle Avrohom's merit that Lot was saved, but not entirely. In order for Avrohom's righteousness to save Lot, Lot needed to have some merit of his own. Why was Lot deserving of such a miracle?

Rashi (19:29) brings the *midrash* that identifies Lot's merit. When Avrohom traveled to Egypt, he told everybody that Sarah was his sister out of fear that if people knew that they were married his life would be in danger. Lot knew the truth but did not reveal it. As a reward, his life was spared at this time.

We might wonder: Is this a great *zechus* (merit)? Who amongst us would act differently? Avrohom had raised Lot and cared for him after his father *Haran* died. Who would reveal a family secret placing his uncle's life at risk? Why is this considered a great *mitzvah* worthy of such a miraculous reward?

A few *psukim* later this concept appears again. After fleeing *Sodom*, Lot ended up in a cave hiding from what he believed to be the apocalyptic destruction of civilization. Thinking they were the last living humans, his daughters decided to procreate with their father, and they each bore him a child. The older daughter indicated their incest in her son's name "*Moav* – from my father", while the younger daughter named her son *Amon*, hiding any trace of his inglorious lineage. This act of modesty by Lot's younger daughter did not go unnoticed. She was rewarded for it many years later, when the Jewish people were travelling through the desert, in close proximity to the countries of *Amon* and *Moav*. Hashem forbade the Jews from *waging war* against *Moav* but prohibited them from tormenting or antagonizing the nation of *Amon* in *any way*. The *gemara* (Bava Kama 38b) explains that this favoritism was a reward for the modesty of Lot's younger daughter when the nation was founded.

Again we can ask, what great action did she do? Is the decision not to reveal the incestual circumstances surrounding her son's pedigree truly deserving of a reward to thousands of people hundreds of years hence?

These two intuitive questions indicate that we underestimate the value of the decisions we make and the power of the actions we take. Every move we make, every *mitzvah* we perform has far greater value than we imagine. What seems to be a normal courtesy to one's family member, is actually a *mitzvah*, worthy of great reward. What appears to be an ordinary demonstration of modesty, can earn one's descendants safety and security centuries away.

Human beings have difficulty evaluating and appreciating trivial accomplishments. We judge things relatively, and in our overwhelmingly busy world, small accomplishments seem relatively insignificant to us. Hashem's view though, is not obscured by the limitations of relativity. Hashem sees and evaluates the holiness of every thought we process, every word we utter, and every action we do, on a completely objective scale. And in the currency of holiness, there are no small denominations.

This concept can be applied to our approach to the *mitzvos* we routinely perform. We focus on the primary goal – to accomplish the act – and not so much on the details of how it is done. We don't realize that the common courtesy of a routine "Good morning" is significantly enhanced when it is augmented by an enthusiastic smile. We forget that the value of a *chesed* is exponentially increased when the recipient feels welcome in accepting his benefactor's generosity. And that a little more *kavana* by *davening* can dramatically improve the effectiveness of our prayers.

These details may seem small to us and we sometimes overlook them. But as these *chaza*/teach us, when it comes to nuances of spirituality, there are no small things. Good Shabbos.

The Greatness of Abraham

Мошиаха Ваера: The Величие Авраама

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В этой недели недельной главе мы также признаем величие Авраама Авину. На третий день после его обрезания Авраам не замечает его физической боли, но обезумевший над тем, что он не может выполнить мицву приема гостей. Непонятно, чтобы понять человеку девяносто девять лет, которые имели три дня назад, проведенных на себя инвазивной хирургии, было бы так мысленно и физически сильным, чтобы тосковать совершить акт доброты к другим, пока он находится в физической боли. Тем не менее, это был "GIBOR" великий человек, что Авраам был. Вся его сущность была посвящена исполнить волю своего создателя, и он чувствовал, что, любя других людей и помогать им, что он выполнял свою миссию в жизни. Более того, даже когда сам the Аль-Могучий говорит Аврааму, он быстро извиняется от наличия славы и он работает с таким энтузиазмом приветствовать три, казалось бы, простых людей.

Кроме того, когда Аль-Могучий сообщает Аврааму плана по уничтожению города Содом и Гоморра, Авраам неожиданно умоляет Аль-Могущественный с такой страстью, чтобы отменить страшный указ. Города Содом и Гоморра были антитезой идеалам, которые представляли Авраам. Они отвращение доброту и отрицал наличие создателя. Казалось бы, что Авраам Еврей, будет если не радоваться их уничтожения, по крайней мере, быть беспристрастным и нейтральным. Тем не менее, Авраам, не может помочь себе занимать должность адвоката для этих двух греховных городов. Авраам не имел ничего повестку дня и не позволит его личные чувства влияют на его миссию в жизни, чтобы принести человеческий род к Творцу. Молитва Авраама был настолько искренним, что он даже граничило с наглостью по отношению к Аль-Могучего. И все же, когда его молитвы не были приняты, Авраам не оскорбил или в отчаянии, а он принимает указ как раз.

Последние два эпизода в главе, представляют собой воплощение в рост Авраама Авину. В обоих происшествий кажется, что Авраам действовал в отличие от своего благородного характера. После того как Авраам благословил с ребенком, Сара, его благочестивой женой, требует, чтобы Авраам изгнать

Измаила. На первый Авраама сопротивляется, но когда Аль-Могучий поручает Аврааму слушать Сары, Авраам посылает Измаила прочь с очень маленькими вещами. Этот акт представляется нелогичным с характером Авраама, чтобы прокормить и помочь тысячам незнакомых людей на регулярной основе. Как мог Авраам действовать с такой строгостью и скупостью на собственного сына?

Разрешение на этой трясине, что Авраам Авину был слугой в Аль-Могучего вопервых, и его благотворительные акции и благородства возникла из его службы в своего создателя. Если ему сообщили, что это, было желание Аль-Mighty По изгнать своего сына Исмаила, то Авраам понимал, что Аль-Могучий не хотел Авраам действовать чрезмерно добры к своему сыну. Так же, как Авраам принял постановление против городов Содомы и Гоморры, так же Авраам принял с любовью ужасающую указ против его собственной плоти и крови. Принятие указа является более впечатляющим, чтобы Аль-Могущественный, чем преданность человек может действовать по отношению к другому. Легко выступать от имени другого лица, но он является более сложным, чтобы принять постановление, как только.

В последнем эпизоде этой недели недельной главе мы наблюдаем самый значительный акт подчинения человеческое существо может отображать к его создателю. Авраам принимает с большой охотой и энтузиазмом самая сложная задача в его жизни. После благословения с ребенком от жены Сары, в возрасте ста, Авраам принимает, казалось бы, невысказанную просьбу аль-могучий принести в жертву собственного сына. А гуманитарная бы сто рационализации, чтобы оправдать себя от такой задачи. Тем не менее, Авраам просыпается рано утром, чтобы выполнить такую сложную указ не задумываясь. Более того, даже когда Авраам поручил избавить Исаака от смерти, Авраам желает выполнить определенное действие жертву Аль-Могучего с барана вместо своего сына Исаака.

Это невысказанно для нас связаны с твердой верой Авраама и любви к Аль-Могучего и его сильной волей, чтобы служить Творцу. Тем не менее, давайте все узнать от Авраама Великий еврей, как нам нужно, чтобы заменить наши личные желания и повестки дня с волей нашего мастера и посвятить нашу сущность, чтобы быть Великой, как наш праотец Авраам Авину. Хорошие Шаббат! Good Shabbos!

Meafar Kumi

Rabbi Ronen Shaharabany

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כתוב במדרש (שמות רבה כח, א), כשמששה עלה למרום לקבל את התורה, בקשו מלאכי השרת ה למלאכים, אי אתם "ה קלסטירין פניו דומה לאברהם. אמר הקב"ל לפגוע בו. עשה לו הקב ה למשה, לא נתנה לך "מתביישין הימנו, לא זהו שירדתם אצלו ואכלתם בתוך ביתו. אמר הקב תהלים סח, יט), ("לקחת מתנות [דהיינו התורה] באדם" תורה אלא בזכות אברהם, שנאמר ש"יהושע יד, טו), (ע) "האדם הגדול בענקים" האמור כאן אלא אברהם, שנאמר "אדם" ואין

לכאורה קשה, מפני מה התביישו המלאכים כל כך מאברהם, עד שנפלה טענתם לקבל את

ויקה חמאה וחלב "התורה, והודו שלו מגיעה התורה. ועוד, כשהמלאכים היו אצל אברהם כתיב בראשית יח, ח). פירש ("ובן הבקר אשר עשה ויתן לפניהם והוא עמד עליהם תחת העץ ויאכלו **שהמלאכים באמת לא אכלו, שהרי אין בהם לא אכילה** (:י בשם הגמרא (בבא מציעה פו"רש ה שאכלו אצל "ש. אם כן, מדוע מדגיש להם הקב"ע, **ולא שתיה, אלא שנראו כמו שאכלו** אם באמת הם, "אי אתם מתביישין הימנו, לא זהו שירדתם אצלו **ואכלתם בתוך ביתו**" אברהם לא אכלו. היה צריך לומר באופן כללי, שהתארחו בביתו וסיפק את צרכיהם. ועוד, מדוע אברהם "אדם" נקרא דווקא כאן בשם?

וירא אליו ה' באלני ממרא והוא ישב פתח האהל כחם היום. וישא עיניו וירא והנה "כתוב **אחד, "והנה שלשה אנשים**" :י" בראשית יח א-ב). פירש רש"י "שלשה אנשים נצבים עליו ש"ע, **לבשר את שרה, ואחד להפוך את סדום, ואחד לרפאות את אברהם**.

ב, פרשת וירא. בית "פירש הגאון רבי מאיר יחיאל הלוי מאוסטראווצא (מאיר עיני חכמים ה רבי אליעזר "מאיר, פרשת וירא), ידוע שמכל מצוה שאדם מקיים נברא מלאך, כדברי המשנה אבות ד, יב). ומהות המלאך הוא ("בן יעקב אומר העושה מצוה אחת קונה לו פרקליט אחד **חיתוך פריעה**, בהתאם למצווה שממנה הוא נברא. והנה אברהם אבינו קיים כאן שלש מצוות נמצא שממצוות חיתוך הערלה, שענינה הסרת הרע, נברא מלאך שיש לו בחינת **ומציצה** הסרת הרע. והוא גופא היה המלאך שנשלח להפוך את סדום, שזה גם כן בחינת הסרת הרע. ממצות פריעה, שענינה התגלות הטוב, נברא המלאך שבא לבשר לשרה על לידת יצחק, שזהו גם בחינת התגלות הטוב. וממצות מציצה, שענינה רפואה, כדברי הגמרא בשבת (קלג:) האי אומן כ דברי הרבי מאוסטראווצא. "דלא מייץ סכנתא הוא, נברא המלאך שבא לרפאות את אברהם, ע **שלשה**" עם הכוללים) עולה בגימטריא ("**חיתוך פריעה מציצה**" :ורמז נפלא לדברי קודשו שהם המלאכים שבאו – "שלשה אנשים" עם הכולל) [1037], לרמזו שאותם ("**אנשים** לאברהם – גופא נבראו ממצוות חתוך פריעה ומציצה שקיים

לאותו "זן ומפרנס" מבואר בספרים, אדם הבורא מלאך על ידי מצווה שמקיים, הוא בבחינת מלאך, שהרי קיום וחיות המלאך בא ממנו, מהמצוה שקיים

אי אתם מתביישין הימנו, לא זהו ", ה אומר למלאכים "עתה ניתן לפרש את המדרש. הקב הקשינו, מפני מה התביישו המלאכים כל כך מאברהם, ". **שירדתם אצלו ואכלתם בתוך ביתו** עד שהודו שלו מגיעה התורה. ועוד, מדוע ה' מדגיש להם שאכלו? אלא ביארנו שאותם מלאכים הם באמת אכלו אצל אברהם, גופא נבראו מהמצוות שאברהם קיים, ולכן **מבחינה רוחנית** אבינו, שהרי הוא זן ופירנס אותם בעשיית המצוות שמהם נבראו. והלא אמר רבי אליעזר בן **פרקליט הוא מלאך המליץ טוב וזכות על**, אחד "פרקליט" יעקב, העושה מצוה אחת קונה לו י שם). וממילא מכיון שתפקידו של המלאך שנברא על ידי האדם הוא "י ור"ע"יין רש"י **האדם** "האכיל" גופא להליץ טוב וזכות עליו, לכן כשהמלאכים ראו את פני אברהם – האדם שברא ו אותם – מיד נתביישו והודו שראוי הוא לקבל את התורה

עם הכולל) [ריש בית יוד, אלף למד] ("**רבי אליעזר בן יעקב**" רמז נפלא לדברינו: המילוי של "**לקחת מתנות באדם**" יוד עין זין ריש, בית נון, יוד עין קוף בית) [עולה בגימטריא למילוי של למד קוף חת תו, מם תו נון וו תו, בית אלף דלת מם] [3121]. לרמזו שכל זכותו של אברהם [לקבל את התורה - ולא המלאכים - הייתה בעבור דברי רבי אליעזר בן יעקב, שאמר העושה מצוה בורא מלאך המליץ טוב וזכות עליו

בראשית א,) "נעשה אדם" כתוב. "אדם" עתה יומתק מאד מדוע הפסוק קורא לאברהם בשם בלשון רבים, "נעשה אדם" ה' לבדו ברא את האדם, ואם כן מדוע נאמר "כו), וקשה, הלא הקב עמ' ג) האדם נולד "מלאך הברית" מתרץ הבן איש חי (בספרו. "אעשה אדם" היה צריך לומר ערל, וכל עוד שהערלה עליו, לא נשלם בריאתו. ורק בהסרת הערלה – מצוות ברית מילה – **ה והמוהל, כי רק על ידי "שהכוונה על הקב, "נעשה אדם" נגמרה בריאת האדם. וזה שכתוב אין "אדם" וכן כתב עוד הבן איש חי (שם עמ' יז) שלהקרא "אדם" שניהם נעשה ונשלם ה ש. זכותו של אברהם לקבל את התורה הייתה מחמת מצוות "זוכים אלא על ידי המילה, ע עם הכולל) עולה ("תורה" הרומז על מצוות המילה. ולכן, "אדם" המילה, לכן קורא לו הפסוק לרמוז לדברי המדרש, שכל זכותנו בקבלת התורה הייתה בעבור, [612] "ברית" בגימטריא מצוות ברית מילה שקיים אברהם אבינו**

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